The QUAKERS Creed concerning the Man Christ Jesus, transcribed *verbatim* out of a Treatise entituled, *The Way cast up*, lately written by *George Keith* a Quaker, with Animadversions upon it.

G. Keith. PAGE 90. *So that as far as the most high Heavens do excel the base and low Earth, so far doth Christ even as Man excel all other Men, and that not only in accidents as the Popish Schoolmen and Presbyterian Teachers following them do teach, but in Nature and Substance.*

Animad. The Quakers from hence believe that Christ had a Manhood differing in Nature from the Manhood of all other Men, contrary to *Heb.* 2. 11. *For both he that sanctifieth, and they who are sanctified, are all of one,* (i. e.) one common Nature with *Adam*, ver. 17. *Wherefore in all things it behoved him to be made like unto his brethren.*

G. K. *God created all things by Jesus Christ*, Eph. 3. 9. *Jesus Christ signifieth properly, the Word made Flesh, or made Man. It is clear that according to the Apostle, the Word was made Flesh, or Man, even from the beginning*, Pag. 93.

Animad. They believe from hence, that the Word was made Flesh or Man, before the creation of this World, contrary to *Gal.* 4. 4. *But when the fulness of the time was come, God sent forth his Son made of a Woman*, &c. 1 Pet. 1. 20. *Who verily was fore-ordained before the foundation of the World, but was manifest in these last times for you.*

Pag. 95. *And therefore had Flesh and Blood*, to wit, *Heavenly and Spiritual, even from the beginning, on which the Saints in all ages did feed: And seeing Christ had flesh and blood from the beginning, he was Man from the beginning. As God simply he cannot have flesh and blood, for God is a Spirit, and therefore it is the flesh and blood as he is Man, or the Son of Man.*

G. K. *Anim.* They believe that Christ had real flesh and blood before the creation of the World. The Apostle saith in 1 *Cor.* 15. 39. *There is one kind of flesh of Men, another flesh of Beasts, another of Fishes, another of Birds*: but the Quakers have found out another kind of flesh besides these four sorts, yet the flesh of a Man, but of a man before *Adam*, as man excelling all other Men in Nature, which they call Spiritual and

Heavenly. *Grotius* saith, *Caro non dicitur Hebræis nisi de corpore Mortali*; They might as well say the Stars have flesh and blood, or the Angels have flesh and blood.

G. K. Pag. 97. *Christ signifieth anointed, and it is the Man Christ that is anointed with the Holy Spirit, and not the Word, or* λόγος, *which is God himself; for the Godhead anoints not the Godhead, but it is the Godhead that anoints the Manhood of Christ, which Manhood hath been anointed from the beginning, and therefore the man Christ hath been from the beginning.*

Animad. From hence they believe, that Christ as man was anointed by God from the beginning of the World, forgetting that the Prophets frequently speak of things to come as present. As well might the Author say, that *Cyrus* had a Soul and Body, and did exist in flesh and blood 100 years before he was born, for he is called by *Isaiah* Gods anointed so many years before his birth, *Isa.* 45. 1. The Christian believeth that Christs first anointing as man, was when the Manhood was united to the Godhead, which began in the first conception in the Womb of the Virgin: and what was that but an anointing that is spoke of, *Mat.* 3. 16. *And he saw the Spirit of God descending like a Dove, and lighting upon him*, compared with *Luk.* 4. 1. *And Jesus being full of the Holy Ghost, returned from* Jordan.

G. K. ☞ *This is the promised Seed which God promised to our Parents after the fall, and actually gave unto them even the Seed of the Woman that should bruise the head of the Serpent, and therefore though the outward coming of the man Christ was deferred according to the outward birth in the Flesh for many ages, yet from the beginning, this heavenly man the promised Seed did inwardly come into the hearts of those that believed in him, and bruised the head of the Serpent.* Pag. 99.

Animad. Hence they believe there was a twofold coming of the man Christ in the Flesh, the inward and outward; the last was deferred for many ages, but the first was actually performed to our first Parents; so that you might properly say, that the man Christ the Seed of the Woman, came into the Man and Woman four thousand years before he was made of a Woman. And in the next you will hear of another mystery beyond this, *viz.* That this promised Seed the man Christ came into our Parents before the promise was made.

G. K. Pag. ibid. *And thus Christ is the Lamb slain from the foundation of the World, namely in that from the beginning, even as soon as our first Parents fell, the measure of the life of the Lamb which lived in our first Parents in the innocent state, came as it were to be slain in them by transgression, and to undergo sore and deep suffering by reason of mens sins.*

Animad.

Animad. From hence they believe, that the man Christ did suffer, was slain, and crucified when our first Parents sinned, and doth suffer, is slain, and crucified as often as man sins and apostatizes, contrary to the Scripture that testifieth that the man Christ Jesus was personally and really slain, crucified, and offered for sin but once; the other is but either in decree, promise, type, or metaphore. *Heb.* 9. 26. *But now once in the end of the World hath he appeared to put away sin by the sacrifice of himself.* The Quakers say it was from the beginning of the World, 1 *Pet.* 1. 18. *For Christ also hath once suffered for sin.* The Quakers say he hath often suffered.

G. K. *Even as the Seed that complained by the Prophet,* Amos 3. 13. *Behold I am pressed under you, as a Cart is pressed that is full of Sheaves. This must needs be understood of the life of Christ as man.* Pag. 100. *For as God he cannot suffer nor be slain, whereas the life of Christ as man is capable of suffering and being crucified unto us, although that life still lives in it self unto God, namely that seed or measure of it graffed or imprinted in us.*

Animad. They believe from hence that the man Christ did really suffer, when the Prophet brings in God, speaking in *Amos* 3. 13. *Behold I am pressed under you,* &c. *for as God he cannot suffer.* As well might they say that God as God, hath now, and had then (when the Prophets writ) such eyes, ears, feet, hands, as we have, for the Scripture speaks of him frequently in that manner. And take notice that here they affirm, this man Christ, as man, may be crucified and slain in a sinner, and yet at the same time may, as man, be alive in that same sinner.

G. K. Pag. ibid. *Although as man he may and doth suffer, yet in due time his suffering-life will prevail, and be raised up over all its suffering in all Men where it suffers by reason of sin,* &c.

Animad. They believe the man Christ is still suffering by reason of sin, that he is slain, and not yet compleatly risen; whereas the Scripture saith *Rom.* 6. 9. *Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him.*

G. K. The Author proves, Pag. 101. *Christ to be a real man from the beginning, by the instance of the man that wrestled with* Jacob, *Gen.* 32. 24. *by instancing in one of the three men that appeared to* Abraham, *when* Sodom *was destroyed,* Gen. 18. 2. *By the instance of him that* Nebuchadnezzar *saw in the Furnace.* And saith, *though it is commonly supposed that it was God that appeared thus, in a fantastical form or shape of a man, and not that really it was the man Christ Jesus; yet this is by no means to be granted, otherwise we should give away the cause to the* Manichees, *and such as affirm that Christ was never a real and true man,* Pag. 102. *even when born of*

the Virgin, and crucified on the Croſs, but only that it was a phantaſm, or phantaſtical appearance of man; for indeed, ſeeing he is called as really man before his outward birth in the fleſh as afterwards, we have as good cauſe to believe him to be true and real man before his outward birth in the fleſh as after.

Animad. They believe from hence, that when Chriſt appeared in the times of the Old Teſtament, in the ſhape and form of a man, to have aſſumed a real Body of their kind of Spiritual fleſh into union with the λογος, or Word, and to be as really man as he was when born of the Virgin: ſo that the Word was made Fleſh very frequently, for he appeared in the form of a man very frequently. Now let it be conſidered, this man that appeared is likewiſe called an Angel, compare *Heb.* 18. 1. with *Gen.* 18. 2. and *Gen.* 32. 24. with *Hoſ.* 12. 4. and read *Dan.* 3. 28. ſo that by the ſame way of arguing Chriſt did from the beginning really take upon him Angelical nature, as well as mans nature. And likewiſe the two Angels that were with him, *Gen.* 18. were really men, for they are called ſo, and appeared to *Abraham* to be ſo. The Author was aware of this objection, and therefore prudently hath prevented it he thinks, by ſaying in the ſame *Pag.* 101. *Angels are a ſort of Heavenly men*; ſo that if Chriſt had taken on him the nature of Angels, he had taken on him mans nature, (*i. e.*) a kind of heavenly Manhood. But to go on by this way of reaſoning, when *Zechariah* ſaw a man riding upon a red Horſe, *Chap.* 1. 8. this Horſe and Man was as real as the Man and Aſs which went up to *Jeruſalem* that we read of, *Mat.* 21. We ſay of theſe that God appeared in the form of Man, and ſo ſaith the Scripture, *Gen.* 35. 9. *God appeared to* Jacob, he did by his own power create a Body, or form or faſhion it out of ſome pre-exiſtent matter, and did act and aſſiſt it to do that preſent work for that preſent time, and then laid it aſide again or annihilated it; and this the Eternal Word did as a *Preludium* of his future Incarnation, when he ſhould aſſume Mans nature, a real Humane rational Soul, and a real Humane Body, conſiſting of earthly Fleſh and Blood, in the Womb of the Virgin in the fulneſs of time.

G. K. *Even from the beginning he was the heavenly Man, and had his Soul and heavenly Fleſh and Blood, by which he reached unto the Saints in all ages, and did refreſh and feed them unto Eternal Life; and foraſmuch as he gave them of his Fleſh and Blood from Heaven, he alſo gave them of his Life and Spirt, as he is the heavenly man or ſecond* Adam; *for the Life and Spirit of the ſecond* Adam *doth extend as far as his heavenly Fleſh and Blood. And thus the Word was made Fleſh from the beginning.* Pag. 103.

Animad.

Animad. They believe from hence, that the Manhood of Christ (which hath been from the beginning) consists of Flesh and Blood, this is the Body; and then of a Soul, Spirit, or Life, and that this is the food that Saints are fed withal unto Eternal Life, and calls it the Spirit of the second *Adam*: believes that both parts of it, *viz.* Flesh, Blood, and Soul is extended to, and into every Saint in Heaven and Earth. I do but query, whether this Life and Spirit of the Manhood of Christ be not the same with, or differing from the Holy Ghost? If it be not the same, but a Creature (as afterwards he confesses,) how any thing that is but a Creature can be food for Saints to Eternal Life? and how one Body of Flesh and Blood can penetrate another? and why this Heavenly man Christ should be called by the Author, the second *Adam*, when as he was the first *Adam*? for he was a man that had a Body of Flesh and Blood, and a Soul before *Adam* was. Thus indeed the last should be first, and the first last.

G. K. *For the Saints cannot contain Christ even as Man, they only partake of some measure, or ray, or emanation of him; they have not the center or spring of his Soul and Life in them, but only an emanation or stream of it; the center and spring it self was for most part in Heaven, until it descended and cloathed it self with the likeness of our sinful flesh in the Virgins Womb.* Pag. ibid.

Animad. We query whether this Manhood of Christ that is in every one, be not the same with that Light the Quakers have so much talked of? and if so, then see how much they differ among themselves. *Fox* the younger, in his Book, *Pag.* 53. calls the Light within *the true Eternal God.* *Keith* here, but *a ray of the Manhood.* They say, the spring of this Soul and Life was for most part in Heaven. Was the man that appeared so frequently to the Patriarchs without it? They believe this Center & Spring descended and cloathed it self with Flesh in the Virgins womb. Now let them produce one Scripture, and they shall carry it, where it is said, the Man or Manhood became Flesh: It saith, *The Word was made Flesh,* Joh. 1. 1. *God was manifested in the Flesh,* 1 Tim. 3. ult. *Rom* 8. 3. *God sending his own Son in the likeness of sinful Flesh.* Is this Manhood God, is it the Word, is it the Son of God? In the next Quotation mark, he saith, *As man he was the Son of God.*

G. K. ☞ Pag. 104. *And therefore let all the Scriptures be searched, and it shall not be found that Christ became Man, and took to himself the Soul of Man at his conception in the Womb of the Virgin, but only that he took Flesh, and was the son of* Mary, Dawid, *and* Abraham *according to the Flesh; but according to his Heavenly nature, even as man he was the Son of God.*

Animad.

Animad. They believe that Christ did not become man when the Virgin conceived by the overshadowing of the Holy Ghost, but was man before. They believe that he only took Flesh, Blood, and Bones of the Virgin, and that this Body thus taken never had such a humane Soul to inform it as ours is, but instead of that, the heavenly Flesh with the Soul of the Manhood of Christ informed it, which Manhood is of a different nature and substance from ours. Thus Christ was never man, had never a humane nature; for as they have said before *Pag.* 102. *The Soul most properly is the man*, and Christ never had a humane soul according to *Keith*; so that he is so far from being like to us in all things, that he is not like unto us in any thing; for though he had a Body like to ours, yet that Body is not informed as ours. Herein again he is unlike to us, and how is he (let them tell us) the son of *Mary*, *David*, &c? A son is a real man, consisting of such a soul, as well as body, as *Mary* and *David* had. A son is not a son, if he hath not the same nature with the Father and Mother: Now that Christ had such a soul as others, let the Scriptures be searched, and it will be found in *Luk.* 2. ult. *Jesus increased in Wisdom*, his soul was then subject to some kind of ignorance, though not sinful; it did not know all present or past things, and therefore it was not the heavenly Manhood, for that (*Keith* saith) is *omniscient and omnipercipient.* The Scripture saith, *Deut.* 18. *I will raise up a Prophet from among their Brethren, like unto thee.* How was Christ like unto *Moses*, if he had not a soul of the same nature with *Moses* his soul? Christ (according to *Keith*) when he appeared in Flesh, was more like to the Angels that appeared in humane shape in the time of the Old Testament, than like to men. What Spirit was that which Christ committed to his Father when he gave up the Ghost on the Cross, *Luk.* 23. 46. Was it the soul of the Manhood which *Keith* is speaking of, which afterward he saith is *omnipresent*? And if they are for the pre-existence of the soul of Christs Manhood, why not for the pre-existence of the souls of all other men?

G. K. Pag. 109. The Author proves the man Christ to be in all. *When* Paul *preached to the* Corinthians *and* Galatians *in the time of their Heathenism, he preached Christ crucified in them.* See 1 *Cor.* 2. 1. *Gal.* 3. 1. *The words in both places according to the Greek Are* [*crucified in you.*] *And it was a great part of the mystery that* Paul *preached unto the* Gentiles, to wit, *Christ in the Gentiles.*—— See *Col.* 1. 27. *What is the riches of the glory of this mystery in the* Gentiles? *Eph.* 1. 8. *He preached the unsearchable riches of Christ in the* Gentiles. *And* 1 Tim. 3. 16. *God manifested in the flesh, preached in the* Gentiles. *So the Greek in all these places*, &c.

Animad.

Animad. They believe that all the Heathens, in the time of their Heatheniſm, had, and now have, this man Chriſt in them; and that the riches of the glory of the myſtery was in them while they worſhipped Devils. I ask, why is not this man Chriſt in all the fallen Angels as well as fallen men? As for the Greek Prepoſition [ἐν,] it muſt neceſſarily be tranſlated [among] in ſome places, elſe ſee what ſenſe you you will make, *Acts* 2. 29. *His Sepulchre is* [*in us*] *unto this day.* Rom. 12. 3. *To every one that is* [*in you*] *not to think of himſelf,* &c. 1 Cor. 5. 1. *It is reported commonly, that there is fornication* [*in you,*] *and ſuch fornication that one ſhould have his fathers wife,* 2 *Pet.* 2. 1. *There were falſe Prophets* [ἐν τῷ λαῷ] *in the People, even as there ſhall be falſe Teachers* [ἐν ὑμῖν *in you,*] and if in theſe places, why not in the other which *Keith* quotes.

G. K. Pag. 128. *I ſhall more particularly prove that the man Jeſus, even in the days of his fleſh, did know the thoughts of men, from expreſs teſtimonies of Scripture,* Matth. 12. 25. *And Jeſus knew their thoughts,* Luk. 6. 8. Joh. 2. 24, 25. *And needed, not that any ſhould teſtify of man, for he knew what was in man. And ſurely* John *underſtood this of Chriſt as man, for he is here ſpeaking of the man Chriſt, even Jeſus that was born of* Mary. *But to ſay that he knew mens thoughts, not immediately, but by revelation, is to contradict the expreſs words of this Scripture; all which proves, that the man Chriſt Jeſus* (to wit) *his ſoul hath a real omnipercipiency, and is really omnipercipient and omniſcient of all things preſent and paſt, if not of all things to come: for as things to come he may well know them by divine revelation from his Father,* Pag. 129. *and if Chriſt as man be omnipercipient, he is alſo omnipreſent.*

Animad. They believe this Manhood of Chriſt perceives and knows all things paſt and preſent of it ſelf, and by it ſelf, conſidered without any relation to, or union with the Deity, and that it needs not God as to the knowledge of any preſent or paſt things, but only as to the things to come, and that it is every where in Heaven, Earth, and Hell; and all this *Keith* aſſerts of the man Jeſus as born of the Virgin, of which *John* ſpeaks, *Joh.* 2. 24, 25. Let the Reader ſee if all this is not in the laſt Paragraph. We query notwithſtanding what is ſaid to the contrary, whether this is not to conſtitute a new God in time? is it not *Jehovahs* prerogative what is ſpoken, *Pſal.* 139. from the firſt to the 14. of *poſſeſſing the Reins,* and *being omnipreſent? Whither can I fly from thy preſence?* unleſs we ſpeak by the figure of the communication of Properties, and ſo attribute that to the whole Perſon which is proper only to one nature. Chriſt as God only, not as man, is omniſcient and omnipreſent;

preſent. As to the firſt he was ignorant of many things as man, otherwiſe it could not be ſaid that Jeſus grew in Wiſdom, *Luk.* 2. ult. As to the ſecond, it is ſpoke, *Now am I no more in the World, and me you have not always, I go away.*

G. K. Pag. 131. *The whole ſoul or ſpirit of Chriſt is not in every place, nor in every man, for the ſpring and center, or fountain of it is only in that Body that was crucified on the Croſs at* Jeruſalem, *and is now aſcended and glorified in Heaven, which remaineth the ſame in ſubſtance that it was on Earth, although it be wonderfully changed as to the mode and manner of its being, it being no more a body of Fleſh, Blood, and Bones, but a pure ethereal or heavenly body, like unto which the bodies of the Saints are to be at the Reſurrection: for earthly and heavenly are not ſo differing, but that remaining one in ſubſtance, they may be changed one into another.*

Animad. The Quakers (not to wrong them) believe that beſides the heavenly body of heavenly fleſh and blood which was crucified when *Adam* ſinned, Chriſt hath another body of another kind of fleſh and blood taken of the Virgin, and that was crucified without the gates of *Jeruſalem.* But we query wherefore it was offered, whether as an expiatory ſacrifice for Sin, and whether his ſoul was made an offering for Sin according to *Iſa.* 53. 10? and if ſo, whether you mean any thing but the ſoul of the heavenly Manhood which he had before the World was? They believe this ſecond latter Body is aſcended, glorified in Heaven, yet remains the ſame in ſubſtance, contrary to their former Faith. When the Queſtion is put to *J. Crook*, viz. *Whether doſt thou believe that the ſame body of man after the departure of the ſoul from it, doth riſe to life again?* anſwers in his late Book called *Counter. Convert*, Pag. 68. *This Query is contrary to Scripture, which ſaith, a natural body*, &c. yet according to *Keith* the Philoſopher, though it be the ſame in ſubſtance, it is no more a Body of Fleſh and Blood, but purely ethereal; yet let it be conſidered, that the firſt heavenly Body of the Manhood of Chriſt which *Keith* ſaith he had from the beginning, he allows to have Fleſh and Blood, and calls it ſo, and it hath ſo now in Heaven, ſurely according to him; yet the body born of the Virgin is changed ſo ethereal, that you muſt call it no more Fleſh and Blood: But this is contrary to what Chriſt ſaith of himſelf after his Reſurrection, which is a ſtate of glory, 1 *Cor.* 15. 43. *It is raiſed in Glory.* Chriſt ſaith, *Luk.* 24. 39. *Handle me and ſee, for a Spirit hath not* [*fleſh and blood*] *as you ſee me have.* If the Body of Chriſt be turned into Air, and yet remain the ſame in ſubſtance, we ask what it is that identifies and makes it the ſame in ſubſtance that it was when Fleſh and Blood?

G. K.

G. K. Pag. 132. *The center and ſpring of Chriſts ſoul remaining in that glorified body, it extends its precious life, ſpirit, and light unto the Saints, and in ſome manner into all men, even as the light of the Sun that is centrally in the body of the Sun, and yet emanates and ſends forth its light in moſt abundant ſtreams and rays into all the World.*

Animad. They believe this heavenly Fleſh and Blood is in ſome manner in all Men. I ask why not in ſome manner in all Devils? as to the compariſon that the Author uſes, as nothing of the body of the Sun is here on Earth but in Heaven only its light and heat which are qualities in the Air; ſo now, that light within that theſe Quakers have made ſo much ſtir about, is nothing elſe but an accident and quality from the Manhood of Chriſt in Heaven adhering in our ſouls, as light and heat adheres in the Air.

G. K. Pag. 135. *For it is a more noble creation than all things elſe, and is not of this creation as the Apoſtle declareth expreſſly,* Heb. 9. 11 *The words* [*not of this building*] *ſhould be tranſlated, not of this creation,* ὃ ταύτης τῆς κτίσεως, *and therefore ſome think fit rather to call it an emanation from God than a creation, to ſpeak ſtrictly.*

Animad. They believe this heavenly Manhood to be a creature contrary to *J. Crook's* Counterfeit Convert, *Pag.* 63. *That true light which* is called the Life of Chriſt, *Joh.* 1. 4. 9. and lighteth every man that *cometh into the World is not a Creature.* *Keith* ſaith *it is a Creature.* I take it for granted that this Manhood and the Light within are all one and the ſame. Yet *Keith* ſaith, though it is a Creature yet not of this creation: but do we read of any other Creation before the creation of theſe Heavens and this Earth, with the Hoſts of them. That Scripture in *Heb.* 9. 11. *Not of this building*, is groſſly corrupted by the Author going about to prove the Manhood of Chriſt not to be created in this creation. κτίσεως here is rightly tranſlated Building or Structure, it is not always taken for the act of God in framing ſomthing out of nothing, nor the effect of God's ſo acting; but it is taken in another ſenſe in ſome places, as 1 *Pet.* 2. 13. Magiſtracy this or that ſort that a People may chuſe to themſelves, is called ἀνθρωπίνη κτίσις humane creation. When the Apoſtle then ſaith not of this *building*, it is to be underſtood of Heaven into which Chriſt is entred with his Blood. This Heaven is not of the ſame make and building with the Tabernacle which was the figure, for this Tabernacle was made with hands and of earthly materials, but Heaven by the immediate power of God. Let the Quakers remember, that this creation of which he ſaith this Manhood is not, but of another, was not by hands: ſome of them think fit to call this

Manhood an emanation rather than a Creation. You ſee they are at a loſs what name to give this Child of their own begetting and breeding in the imagination; can Fleſh and Blood and a humane ſoul be ſaid to ray and beam from God, who is a free and ſimple ſpirit, as light which rays neceſſarily from the body of the Sun, which is a body of light; therefore you ſhall hear he hath denied it again in the next Quotation.

G. K. *For the moſt bleſſed and glorious Diety properly hath no center or rays diſtinct by way of emanation, but rather is all center.* —— *And therefore the bleſſed Deity is as centrally and eſſentially in us as in the man Chriſt Jeſus*, Pag. 136.

Animad. According to this they muſt believe that *G. Keith*, and *J. Crook* have God as eſſentially in them as the man Chriſt Jeſus, and this then may as fitly be ſpoke of them as of the man Chriſt Jeſus, in *G. Keith* and *J. Crook dwells all the fulneſs of the Godhead bodily*, as it's ſaid of the man Chriſt Jeſus, in *Col.* 2. 9. How doth the Chriſtian favour this, is it not rampant blaſphemy? See *Piſcator*, and he tranſlates the word σωματικῶς, in *Col.* 2. 9. *Eſſentialiter*, eſſentially. And *Calvin* likewiſe upon the ſame Scripture ſaith, God manifeſts himſelf *either by Figures, or by Vertue, Power, and Grace; Sed in Chriſto nobis eſſentialiter apparuit* (i. e.) but hath in Chriſt appeared eſſentially to us: whoſoever then hath God eſſentially in him, hath the whole Deity in him, for the eſſence is the whole Deity, and is as perſonally united unto God as ever Jeſus Chriſt, and may as truly and in the ſame ſenſe be called God, the Son of God, God-man the Creator of the World, and is the object of divine Worſhip: Yet obſerve the Author will not have the center of the heavenly Manhood of Chriſt dwell in us, but allows here the eſſence of the Deity to dwell in us; is not this a preferring the Manhood above the Deity?

G. K Pag. 143. *But when I ſay the ſoul and ſpirit of Chriſt as Man is extended unto us, I do not underſtand the Nepheſch of his ſoul, but the Nechamah or Niſchma, even that divine ſpirit of life that God breathed into* Adam.

Animad. They believe that there is a Nepheſeh and a Niſchma in this heavenly Soul of the Manhood of Chriſt; one more groſs, the other more refined. It is this Niſchma that is extended thus into all things, not the Nepheſeh, but there is a ſecret not yet to be revealed by this *Rabbi*, whether theſe two be one ſoul or two ſouls of different kinds, or whether two faculties or parts of one and the ſame ſoul, we will at preſent have our liberty till they have determined the controverſy to conceive them

them two real distinct principles, so that Christ (you will see by that time we come to the end) will have two Bodies and two Souls; only remember both these two principles Christ had before any thing was conceived in the womb of the Virgin. It is said before, *Pag.* 104. *It cannot be found in Scripture that Christ took to himself the soul of man at his conception*, &c.

G. K. Pag. ibid. *And is that which* Solomon *calls the Candle of the Lord, searching all the inward parts of the Belly; and* James, *the ingrafted Word; and* John, *the Word made Flesh, or incarnate Word that dwelleth in us. By the Nepheseh I understand that of the soul of Christ common to him with the souls of other men, as namely the root and life of the animal senses and discursive parts. By the Neschamah or Nischmah I understand, that substantial dignity, and excellency of the soul of Christ that it hath in its nature, (being a divine nature so to speak,) above and beyond the souls of all other men and spirits of the most excellent and holy Angels; but whether his Nepheseh and Neschamah be two principles really distinct, or two faculties and powers of one only principle, I shall not in this place determine, nor is it material to the thing in hand to enquire.*

Animad. They believe that this heavenly Manhood, this Flesh and Blood, and one of the souls at least were breathed into *Adam* when God breathed into *Adam* the breath of life: This I suppose was the beginning of the Light in Man. Now it was (as the Author hath said before) that Christ came to be slain in our first Parents: I query here whether besides this Nischma *Adam* had a rational soul, which was the root of his animal senses and discoursive parts, and whether this that was breathed into *Adam* was the center of the soul of Christ, or some ray, only, it should be the center, in that Nischma is the excellency (the Author saith) of this soul, yet I remember he hath said, that as to the center it was most what in Heaven, it may be this was one of the times it came out of Heaven: Now if the Nischma of Christ was in *Adam*, (as this man saith,) and yet *Adam* had a distinct Nepheseh proper to himself, then was *Adam* a more compleat man than Jesus Christ of *Nazareth*: Upon this supposition that the Author hath suggested, that Christs Nepheseh may be but a distinct faculty of the same soul; but if neither of the two *Adams* had a rational humane soul distinct from the Nischma, which is not of this Creation, as *Keith* saith, then neither of the *Adams* were compleat men, neither had the nature of man, but only bodies acted by a divine nature, (as here he calls it,) nay it destroys all humane nature, so that there never was, nor is a compleat man, as we have had the notion of a man in the World: for doth not God breath this Nischma into

every body formed in the Womb as he did into *Adams* body in its creation: and let it be considered, *Adams* body, and so every others mans body had and hath as an intire personal union with the Godhead as the body which Jesus of *Nazareth* had, for ought I can learn from *Keiths* Divinity. It's true he saith, the soul or spirit of the heavenly Manhood of Christ hath an immediate and wonderful manner of union with the Deity, as no other soul or spirit of men were partakers of, *Pag.* 83. but what union the body of Christ, that was taken of the Virgin, had with the λογος, which any of the Quakers bodies have not, I cannot yet learn; yet *Keith* saith, the center of the soul of Christ dwells there only since it was taken of the Virgin; but then I query what difference betwixt the Nischma that is the excellency and dignity (as he saith) of this soul, and the center of it? and is not this Nischma breathed into every man that is made alive in the womb, as it was breathed into *Adam* in his creation? Look into *Buxtorfs Lexicon* you that are Scholars, and there you will see that this curious distinction of Nepheseh and Nischma is groundless. Nischma signifies the very breath as well as the mind and soul: so Nepheseh the mind and soul as well as breath. It's true the Hebrew useth Nischma mostwhat for the rational immortal soul of man, and this is surely the root of the animal senses, and discursive parts; but that it should signify something not of this Creation, far excelling the holy Angels spirits, a divine nature, and yet subjected in man as *Keith* affirms, I no where find. Before I leave this, to let you see the vanity of this mans reasoning, from Gods breathing into *Adam* the breath of Life, that *Adam* was made partaker of the soul of the Manhood of Christ, as well might he say that the excellency of the soul of the Manhood of Christ was in every animal before the Flood, and is now in every Beast, Bird: for the same word is used of the Beasts, and Fowls, and the creeping things that were destroyed by the Flood, *Gen.* 7. 22. In whose Nostrils was Nishmah, Ruach, Chaim, (*i.e.*) *The breath of the spirit of Life of all that was in the dry Land, died.* I desire the Scholars to call to mind how this notion of the soul of Christ in all, suits with *Plato's* of the *Anima Mundi.*

G.K. Pag. 145, *But the flesh of Christ that the Saints fed upon, is rather that divine Body, the substance of which is of another kind than the outward Body, how much soever made glorious or Spiritual, but this Body cannot sanctifie us without the soul of Christ extended into it.*

Animad. They believe from hence that Christ had and hath two Bodies; one they call divine, the other outward; and those two differ in kind and nature, though the outward Body be now glorious and spiritual.

ſpiritual. They believe this divine Body of Chriſt is in us, and not alone, but with the ſoul of Chriſts Manhood, and theſe both together do ſanctify us. I query, whether this ſoul of Chriſt be the Holy Ghoſt, but how can that be, when the Author hath ſaid it is a Creature: why then, the Chriſtian hath a great advantage of a Quaker, in that his ſanctification is of another and better nature than that of the Quakers, in that it is the Holy Ghoſt, who is God, who myſtically dwells in them: But they underſtand the Holy Ghoſt that is God, is not ſeparated from this Body and Soul of Chriſt, but why then did they not expreſs themſelves ſo? but this is language that the Scripture is not acquainted with, that the Soul of the Manhood of Chriſt is extended into the body of the ſame Manhood, which ſoul and body are both created Beings, and both together are extended into the ſoul of every Saint, and there ſanctifies together with the Holy Ghoſt.

G. K. Pag. 159. *Whoſe nature as man is heavenly and divine, although it be inferior to the Godhead, for he ſaid My Father is greater than I; nor will his omnipreſence, nor omnipercipiency prove that as Man he is as great as the Father; for the whole Univerſe of created Beings of Heaven and Earth, viſible and inviſible, are as the duſt of the Ballance, and drop of the Bucket in compariſon of God.*

Animad. They believe this humane nature is divine: Farewel that diſtinction then, yet its inferiour to the Godhead, yet omnipreſent and omniſcient; but this Author thinks, that omnipreſency and omniſcency may be attributed to the Manhood, yet the Manhood not be confounded with or equalized to the Godhead, contrary to the Doctrine taught by our Chriſtian Divines, *viz.* That there are Attributes of God not communicable to the Creature, and among them are theſe two, Omniſciency, and Omnipreſency; theſe cannot be communicated to any Creature, but it immediately becomes God. Let it be conſidered likewiſe, there is thought by judicious Divines, that there is an infinite ſpace beyond this Globe of the Heaven and Earth: I query, whether this Manhood if omnipreſent muſt not be there? By the Authors own Argument it muſt be there, otherwiſe it cannot perceive any ſuch ſpace, nor Gods preſence there: for he hath ſaid, it *perceives nothing* but where it's preſent, *Pag.* 129. *Parag.* 16. and if preſent there throughout, this is Immenſity, and then the Univerſe is but as a drop of the Bucket to the Manhood of Chriſt; is it not then equal to God, and confounded with God.

G. K. *And therefore that the Heavenly man Chriſt Jeſus, his Spirit, Light, and Life, doth every where extend it ſelf into all things, will not prove*

prove that Christ as man is equal unto God, nor yet confound his Godhead and Manhood, it only proveth that the man Christ Jesus is a great and mighty, and most excellent Being, far above all, and excelling all Men and Angels, and all angelical and heavenly Powers, which is a most certain truth, and therefore do all the Angels worship him as they are commanded. Pag. ibid.

Animad. He here speaks of the Manhood of Christ as distinct from the Godhead, not confounded with it, nor equal to it, yet hath omnipresency and omnipercipiency Attributes of its own, and of it self in its own nature, is a most excellent Being far above all Angels, and thus lays the ground and foundation of the Angels Worship upon the excellency of the nature of the Manhood, barely considered in it self: I query solemnly if it be not grand Idolatry for Men or Angels to worship any Creature, and that Creature though never so excellent, be not in personal union with God, and the worship terminated upon the Godhead: Christ is God and Man, Christians worshipping him terminates the worship upon the Godhead? See it *Keith* hath not made the Angels Idolaters.

Take but these two or three things along with thee Reader in perusing *Keiths* Book, and all his vain scribling is answered. 1. That the Prophets spoke of many things that were to come, as if they were present. 2. That Christ acted in his Mediatorship in all things before his Incarnation in reference still to his Incarnation, which was to be in the fulness of time. 3. That many things in Scripture are spoken of Christ by that figurative speech of the communication of Properties, when that which is proper to one nature only is attributed to the other, or to the whole Person, the reason of this is because Christ hath two distinct natures, but yet is but one Person; the Manhood is taken up into personal union with the Godhead.

The Sum of the whole is this, The *Quakers* Christ consists, First, Of the λόγος, who is God. Secondly, Of a Manhood created, but before the World was. Now this Creature Manhood consists of two parts, 1. The Body. 2. The Soul. The Body consists of two parts, (or as *Pennington* saith) of three, *viz.* Flesh, Blood, and Bones. The Soul consists of three parts, or else there are two Souls, (for yet it is not determined,) *viz.* The Center, Nischma, and the Nephesch: To these seven add an eighth, an outward Body, or Vessel of Flesh, and Blood, and Bones that was taken of the Virgin, without any rational soul as we have, created and infused into the Body in the Womb. The first heavenly body of Flesh and Blood is extended throughout Heaven, Earth,

and

and Hell, and infinite imaginary ſpace (for ought I can ſee) is in all Saints, they in all Ages fed upon it, and is in all Men, and in all Devils (for ought I can ſee that is ſaid to the contrary;) the Soul is extended with it into all Saints, Men, Devils, in Heaven, Earth, and Hell, for it is omnipreſent: It is a Creature, but not of this Creation, yet rather an emanation, yet no emanation, for there are no emanations or rays properly from God: It is inferior to the Deity, yet it is the Word made Fleſh, or incarnate Word, *Pag.* 143. It is omnipreſent and omniſcient: The center of the Soul hath been for the moſt part in Heaven, yet created who knows how long before the Heaven. The rays from this center are only in men, not the center it ſelf, yet the very Niſchma of it which is the excellency of it, was breathed into *Adam*. This man Chriſt hath been every moment ſince the fall crucified in every Sinner, is daily ſlain, dies in this crucifixion as to the Sinner, but yet lives in the ſame Sinner as to it ſelf. The Nepheſh of this Niſchma, or elſe as a diſtinct principle of it ſelf, was the root of the Animal ſenſes and Diſcurſive parts in that outward Body which was taken of the Virgin, which outward Body is aſcended into Heaven, not changed as to ſubſtance, but is Fleſh and Blood no longer, but a heavenly Body, yet the other firſt and heavenly Body always had and hath Fleſh and Blood in and out of Heaven; ſo then there belongs to Jeſus, 1. The λόγος, two Bodies of different kinds. 2. Souls, yet neither of them a rational and humane like to ours that is formed by *Jehovah* in us, for it is not of this Creation; thus there is a Creation before this Creation that we read of that *Moſes* ſpake of in the Book of *Geneſis*, and there was a man of Fleſh and Blood in exiſtence before *Adam*.

Now let all Chriſtians judge, if this be the Chriſt of God, if this be not another Jeſus, and then the *Quaker* (it will follow) brings in another Goſpel, and ſo is acted by another Spirit, and hath therefore a curſe from the Apoſtle upon him, 1 *Gal.* 8. 9. ἀνάθεμα ἔστω, The Apoſtle exhorts the Chriſtians, *Heb.* 13. 9. *Be not carried about with divers and ſtrange Doctrine.* Now here is a ſtrange Doctrine. We read of ſeveral Hereſies touching the Perſon of Chriſt, as 1. the *Macedonians* and *Valentinians* ſaid, that Chriſt brought a heavenly Body from Heaven with him. There is ſomething of this in this Hereſie of the *Quakers*, they do acknowledge he took a body of the Virgin, yet he likewiſe according to them brought another body from Heaven. 2. *Apelles* ſaid he had an airy Body and ſtarry Fleſh that paſſed through the Virgin, and do not theſe ſay that Chriſt had a heavenly Body, and heavenly Fleſh and Blood, and was not this in the womb of the Virgin, and paſſed through,

it with the outward and is not the outward Body now aereal or etheteal? 3. The *Manachees*, that he had an imaginary Body: so these, for this heavenly Body and Flesh was never seen, felt, or heard, neither can be by the outward senses, it hath a foundation only in *Keith's* imagination. 4. *Apollanaris*, that instead of the rational Soul the Divinity did inform the Body, they say the Nischma is the Word incarnate, and the Nepheſh of this Nishma being a part of that one and same faculty, is the root of the animal senses of that Body that was taken of the Virgin. 5. The *Nestorians*, that there were two Persons as well as two Natures in Christ: The *Quakers* that there are three Natures if not four. The Λόγος one. The heavenly Manhood two. The outward Body three. The the Nischma of the Manhood which he calls a *Divine Nature*, it is above all humane and angelical Nature, yet not the Λόγος it self, so that it may be of a middle nature betwixt both here is the fourth Nature, let them tell us plainly whether the outward Body belongs to his Person, or is a distinct Person of it self. 6. The *Eutychians* gave the divine Attributes to the Humane Nature, so these, they say it is omniscient. 7. The *Ubiquitarians* that ascribed Majesty and Omnipresency to the Humanity, so these they say the Manhood is in all things. Thus *Quakerism* is the common Shore of all the grand Heresies concerning the Person of Christ, these seven poysonous Streams here meet and commence into the black dead Sea of the worst and newest Heresie called *Quakerism*.

1 John 5. ult. *Little Children keep your selves from Idols*, Amen.

FINIS.

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